

WONDERFVLL PROPHECIES FROM THE BEGINNING

of the Monarchy of this Land, hid-
den vnder the PARABLES of:

Three young Noble-men in a fiery Furnace.

A chaste wife, and two old Fornicators.

The Idol BELVS and his Dragon.

DANIEL in a Den amid Lyons.

Their agreement with Canonical Prophecies: Also
a Temperate Defence of the Apocryphals annexed to
the Canon of the Scriptures.

Together with an Essay touching the late Prodigious
COMETE; how farre forth the Praefages thereof
doe accord with such Prophecies, as are found to
pertaine to these our times.

By all which, the discrete and wise in heart may ga-
ther touching things to come, what is forewarned
vnto Men; as for the General and Publique, so
also for their Private and Particular.

By ROBERT SALTER.

*The Proudness hath foreseen the evil and hideth himselfe: thus the rash have
passed on and shall bee plagued. Pro. 22. 3.*

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1525:15



TO THE RIGHT HONORABLE

EDMOND Lord SHEFFIELD,

Baron of *Butterwyke*, Earle of *Mulgrave*,

Knight of the most Noble Order of the

Garter, and my singular good Lord,

Life and Light from God in
the *Love* of Christ,



Hat *Unthrifty* kinde of
Spirit is it, that the
minde of *the Man* is
nowso obessed with!
For what *notion* so e-
uer shall bee offered
vnto it, differing but
the least point from the *vulgar* ayres which
Praiudice hath formerly taken hold off:
howbeit there appeare, whether manifest
Argument of *Neceßity*, or strong *Inducement*
of *Benefite*; yet it is reprovèd and rejectèd
onely for this; Because it is *NEW*. Where-

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as on the *Contrary*, let it present vs with *vainity of delight*, or *choise of idlenesse*, though to the ineuitable *destruction* of one and all of vs, yet by how much the *Newer* it is, by so much the more is it honoured, rewarded, and greedily imbraced.

An *Instance* hereof, may bee the *present* state of this our *Christian world*, in whose greatest part, this is found to betrew, that albeit there be tendered vnto vs, *Stability of Estate, Treuth of Society, Peace and Plenty* on earth, and *fauor* with God and Man, such, as *greater* the world neuer before enjoyed: yet is there no place of *audience* to be gotten, euen for none other reason but this. That the path is *New* and vntroden; And wee must not bee weained from walking on still in the *spiritual blindnesse*s, where with wee haue hitherto like Mould-warpes beene holden and delighted, as if it were written in *Capital letters* for a *Frontispice*, on the Gate of our *common sense* [*Non intret frangi.*] Let not a good *Object* be admitted, nor a *thought of Grace* be conceived amongst vs.

Such lot hath this man of God, the Penman of these *Parables*, bin forced to passe vnder

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vnder. Concerning whom, because in men of former times, there was onely a doubtfulness, for they were vnto them (*perhaps through their owne negligence*) not yet vnsealed; Therefore the men of our daies will out of a *Preiudicate wilfulness*, vtterly abolish them, and (as the *Iewes* did concerning Christ) excommunicate as many as beare witness to any of them, how well so euer they shall be by the *Spirit of God* opened, and how comfortable so euer the things contained in them bee found vnto vs. [*Thus doe men loue darkenesse rather then light, least their* Iohn 9.
Iohn 3. *deedes should be reprobued.*]

In the midst of so desolate a wilderness more disordered then the brute sea (for the Ocean hath kindly returns of ebbes and flowes, and his *Decumanos fluctus*, I was by a *Mighty hand* guided, to the taking vp of this our *Prophet*, cast out as condemned to perpetuall exyle, and not worthy the light of the *Sun of Righteousnesse* in his Church, when viewing well, I could discern in him the life of *Diuine seede*; which I acknowledged my selfe bound by the lawes of *Nature*, common to vs both, to foster and cherish vn-

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to full growth , according to the best skill of my *vnderstanding* and *light* in *heavenly Mysteries*. Wherefore I profered him my seruice and helpe , which euen at the very first was so chearefully accepted of him, that he immediately directed me to present him to you my excellent good Lord, with assurance of good speed therby. wherefore without delay I hastened to accomplish this request, neither hath my expectation erred for the *Gratious* enterteynment hee found at his first accesse to your Presence: simply clad (as he was) in *Pilgrims* Habit : No more then was sufficient to auow him one of Gods good Creatures, and a *Christian* (I meane that *Extemporary Interpretation* of him which some few Moneths sithence it pleased Your Honor to accept at my hands) now since he hath gotten about him better attyre and Language, hath emboldened him to make a Second shew of himselfe, in hope that by Your *Noble Protection* he shall not onely recover against the vniust and vnworthy *imputations* layd vpon him, but be Restored wholly to the possession of his *Original Honor* : Namely ; *An Euangelical Prophet* of our Lord *Iesus Christ*. Certainly

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Certainly he acknowlageth the largesse of Your *Heart* in vnderstanding the things of *God*, The brightnesse of Your *Light* in maters of Profoundest Search; and the *Ardor* of Your *Spirit* constantly aspiring vnto *Motions* of the *Purest Aire*: Such *Hearts* onely can vnderstand in these: Such *Lights* onely can discerne of them: And such *Spirits* enioy the Comfort of theit *Dew* vs: And because there are so few of such ones; therefore is it that this louely Stranger hath beene so little set by among Men to their owne Reprooffe and Losse inualueable. His demands are iust, and the profit he tendreth to the Honorers of him singular, as appeareth by that which is here revealed out of him. So that the goodnesse of the cause it selfe remoueth all doubt, but that vnder your *Excellencies* countenance he shall assuredly finde plentifull regard, the *Newnesse* of his present habit and speech notwithstanding.

As for my selfe; when I beheld (as I do daily) the *zealous* and *continual* exercise of *Piety* in your owne Person, the gracious practice of *Relligion* in your family, the singular
good

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good *gouernment* of your *house*, whereby the late *dangerous times* came not neere you, to touch you; nor any of yours (though being in the midst of them). I cannot but be perswaded, that your *Noble* and *Pious* spirit will vouchsafe to regard this my endeavors (weake that they are) and fill vp the wants with the sweetnesse of your good acceptance, which is wont not to reject any (proceeding from a *single heart*) that is not altogether vnfauory.

Wherefore my prayers vnto God for you (my Lord) are, that the *Integrity* of your wildome, your *Religious learning*, your vertues and your valor may crowne you with Honours and Richesse, and *graces* and fauors both with God and Man, as if with full *Sheffes* the *field* which the Lord will haue blessed.

These are the vowes which do with content and delight vnspcakable open the light of the Morning, and shut in the sight of the Euening dayly, to your Honours trewly loyal seruant and *Chapellan*:

ROBERT SALTER



VINDICIÆ DANIELIS.

Of Apocryphals in Generall.



FIRST, when I doe enter in to serious consideration of the *Sobriety* of our fore-Fathers, that hauing receiued from their Elders a volume of *Gratiours* writings, would not bee wanting to deliuer them ouer to their *Posterity* in the *same Number and Order*, they had receiued them; I cannot but approue their *Pious Ingenuity*, choosing rather to subscribe to their Elders in things not altogether *intolerable*, then to question their *discretion*.

And in the Second place, when I behold the *Sincerity* of men of our owne times, that will not admit the least blast of *Earthly Ayre* to mixe it selfe with the *Oracles* knowne to bee *immediately* breathed vnto vs by the *Diuine Spirit*, I must needes admire their *Religious integrity*, that cannot indure any shew of *Parity* to finde place betwixt the things of God and of Men.

Wherefore blessing them both in their seuerall *Graces*; it is a *Motion* (I make no doubt) proceeding from the *Spirit of Vnity and Truth*, adored of them and vs all, that wee indeuour (by reconciling them what in vs lyeth) to inioy the benefit of both their *Lights in common*

with them; As wee rejoyce in the acknowledgement of *Life in Communion* with them.

The Question about which they differ is, That where-as there are certaine writings deliuered vnto vs, together with the bookes of the First Couenant, partly adjoynd as *Members* of some of those bookes, and partly subjoynd as *Entire* workes in themselues, and yet not found recorded in the *same Character*; whether they be to bee permitted to passe joyntly and promiscuously as hitherto they haue done, or whether they ought at length to be *diuorced* as not lawfully brought together?

Touching them all I haue not at this time to speake; but leaue it to those, whose libertie of time and happynesse of *State* may solace themselues in the louely contemplations there to bee found. For my part, (First answering the exceptions brought against them in *General* such as I haue found) I shall by the helpe of the *Diuine Grace* discover the *Heauenly Mysteries* implied in some one Particular of them, if perhaps thereby, some other of them may finde the better entertainment.

Psal. 112.6.

And thou o Holy Spirit, which makest the light of truth to spring vp in our Hearts, out of the darkenesse of our Corrupt Nature, strengthen mee by the beate of thy Loue, that the clouds of my sinnes may bee so thoroughly dissolued into showers of contrite teares, that they neuer returne againe to binder the sight of thy comfort and conduct, this night of ignorance so powerfully prauidicating vs in the things of God and our true happynesse.

One objection is that they are acknowledged on all sides to bee writings *Apocryphal*; And therefore as some doe seeme to vnderstand (*ipso nomine*) not *Canonical*: for as much as these Names are taken to bee so contrary in themselues, as to be applyed to one and the same thing in one and the same respect is altogether impossible.

Whereto I answer out of the *Different* meanings and vses giuen to the name *Apocryphal*, which are found to be these.

Of Apocryphals in General.

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First, this word *Apocryphal* indeede in a proper and littell signification importeth [*Hidden*] or Remoued from our sight, as it is saide [ἀποκρυφειν τιν' ὑμῖν] to hide the earth, when by sayling faire into the Sea wee doe (as Sea-men vse to speake) bring land to water and the sight of the Land is wholly taken from vs. And in this *Passiue Nature* it is after a *figuratiue* manner made conuertible with the word [*Private*,] which is to say [*Sequestred*] or hidden from publique vse. So that taking the word [*Canonical*] to bee vsed for that which is made and ordained for *publiq; vse*, and is so receiued and vsed; in this sence indeede these Names vnto one and the same *Subiect* as is aboue saide are vtterly incompatible.

But this word [*Apocryphal*] is found also capable of a *Secundary* intention. And that is by an *Alliue* signification to expresse an *Excellencie* of things, by which some haue in them a *Prehemincy* of *Brightnesse* and *Illumination*, or a *superiority* of *Dignity* and victory in outward presence, whereby the *presence* of others (of not so great *Outward* note) is obscured; And so these become (*Latria*) *Hyding places* (as the word is also found vsed) vnto those others. And in this sence these *Apocryphals* being according to the dead letter, but as the *Shells*, may haue for their kinnells maters of *High* and *spirituall Mysteries* endosed and hidden in them, in sorte, that the Names of [*Apocryphal*] and [*Mysticall*] may be found in them of one and the same *Aire* and *Sense*. And these *Mysteries* being found *Consonant* and *Analogicall* to the *Canon* of the *Sacred Scriptures*, purchase thereby the title of [*Canonical*] together with them.

For whereas according to the *Literal* context the *Hydious Apocryphal* seeme to make mention of some passages amongst *the Iewes*, either in their *Babylonian captiuitie* or soone after, and so of no vse nor *Reference* vnto *future times*: now if by a more *illuminate* search they bee in *Mystery* found to conuey vnto the *present Church* of

Christ such *Grations speculations*, as either it cannot well want them, or at least wise it be much holpen by them in *their times and seasons* (which I doe verily belecue our fore-Fathers did see, though the notice thereof, out of some speciall worke of the *Divine providence* haue not as yet bene imparted vnto vs?) Then will this application of the name [*Apocryphal*] bee sufficient to vindicate them from the *Aspersions* cast on them by the *Prauidices* of the former sence.

It is againe objected, that many *falsities* and *doublings*, *indecencies*, and *impossibilities* are found in the *Relations* of their *Histories*, and therefore not to bee admitted.

This (for answer) is indeede confessed according to the *letter* of them to bee true; and I suppose many the like are to bee brought forth out of the *Canonicals* themselves, which (as these) doe call for *Spiritual* eyes to discern of them, as *Ezekiels* bands and bread, and *Hoseahs* wife of fornications, the *Rich mans* charitie in Hell and such like; So that to the one as well as to the other this seemeth to bee *imputable*. And therefore in these cases, the eyes of flesh and blood are of necessity to be closed, and wee must submit our selues wholly to bee led by the light of the *Spiritual* man, and strue to acquie our selues in the *Mysteries* of them, without nice satisfaction of the *Naturall* reason.

A farther Exception is, that because they are not concluded within the *Number* of the *Alphabetical* letters, fulfilling the *Old Testament*, as the *Rabbins* register them to haue bene taken in *Ezraes* time, nor found in that *holy tongue*, nor admitted by *Hebrewes* old nor new, therefore they cannot haue bene breathed by *Gods Spirit*.

For answer hereto, first I cannot but make vse of the words of that good Father Saint *Augustine*, in an Epistle which hee writeth to Saint *Hierome* for instructions from him, as from *his Elder*. Hee there, vpon the words of

Ezeck. 4.
Hof. 1.
Luc. 16.

our Saviour, [*Be ye not called Rabbi, for one is your Ma-* Math. 23.
ther even Christ] goeth on thus: *Nec alius docuit Moſen,*
&c. Neither was there (ſaith hee) any other, that
taught *Moſes* by *Iethro*; nor *Cornelius* by *Peter* his Elder;
nor *Peter* by *Paul* his younger. For by whom ſoeuer
Truth is ſpoken, it is deliuered by the giſt of him who is
the *Truth* it ſelte. And this ſame alſo and almoſt in the
ſame words doth he repeate in his ſecond booke and 18.
Chapter, touching the *Doctrine of Chriſtianity*, affirm-
ing that it is the dutie of euery good *Chriſtian* to know
that whereſoeuer *Truth* is found, (as well in *Proſane*
Authors as in *Sacred*) yet it iſto bee referred to the
breath of our Lord and Maſter *Chriſt Ieſus*, from whoſe
alone ſpirit all *Truth* doth proceede. And ſo when in
theſe, *Truth* is to bee found, whether after the *Letter*
or in the *Mystery*; then in reſpect of the *fountaine* whence
it ſpringeth, it is to bee receiued for *Certaine*, with-
out any *Conditionate Admiſſion* of [*Magis & Minus*]
more or leſſe truth in the one of them, then in the o-
ther.

Secondly, I ſay, that *Truth* being ſo found in them,
it is not to bee beleecued, that the Spirit of God hath ſo
confined it ſelfe, to any one *Language* of the Man *more* præſens cuiuſq;
than other; that the *Art* of the words being but *Signes* lingua par eſt ea-
ſhould bring any *credit* to the *Truth*, of the *Things* eadem virtus,
ſignified. Or if any will needes haue, that it doth; why modo par ſit &
then may wee not rather beleecue, that for as much as eadem pietas.
the things of *Truth* deliuered in theſe *Apocryphals*, per-
taining principally to the *Church of Chriſtians*, from that
time ſhortly approaching, and not to the *Mosaical* now
declining, were by the *ſpeciall inſtinct* of Gods Spirit,
dictated in the Mouth of the *Pen-men*, in ſuch language
of the *Gentiles*, as was ordeined to bee the instrument
of conueighing the *Doctrine of Chriſt*, at hand, to bee
reuealed to all the world? Therein to the very *Letter* ſul- Iſa. 28. 11.
filling the *Prophecie*, as the Apoſtle rendreth it, [*with* 1. Cor. 14. 21.
other tongues, and with other lippes will I ſpeake vnto this
people.]

people.] And euen in that it selfe, intimating to the people of the *Iewes*, that as they were now (by the pleasure of God) made subiect to the *Gentiles in body*; so they should in *minde* submit themselues, to bee ruled by that forme of *Doctrine*, which was in the *Gentiles language*, to bee made *Authenticall* vnto them. And this may wee bee the rather induced to belecue, in that wee finde the first miraculous confirmation of the *Euangelical Doctrine of Christ*, after his *full Glorification*, to bee in this same kinde: namely, the *Sanctification and Consecration of Languages* vnto that *Ministry*.

Act. 2.

Yet, notwithstanding all that hath beene saide in defence of these *Apocryphals*, I doe neuerthelesse humbly desire so to bee vnderstood, that it is farre from mee, so much as in the least shadow of my thoughts *separately* to parallel them to the *Holy Scriptures*, (which haue from the *beginning*, and euermore beene by the whole Church acknowledged *Canonicall* and *Authentique*,) whether for *Measure of spirit*, or *Light of iudgement*, or *Authornitie of bynding power*, or finally, for *sufficiencie of Doctrine* [to make the man of God perfect, &c.] Yet may it bee no disparagement to those *pure fires of Holy Scriptures*, that these *Apocryphals* be to them taken [*Coniunctim*,] as the *Golden Pot*, to the *Manna* laide vp therein; or as the *Vehicula* which Physicians doe vse in the applying of their *Medicines*, whereby their richest *Antidotes* are brought to a more *uniuersall benefite*, for the whole *body* of the *Man*; or as the *steely Armour* of the *Lode-stone*, which is altogether impotent of its owne *seperate strength*, to worke *Magneticall Attraction*; Howbeit, *fixed* duely to that inualuably precious *Gem*, doth by *copulation*, multiply the virtues thereof, to dispart it selfe into a much *greater Orbe*, and with more *powerfull rayes*.

a. Tim. 3.

Exod. 16.

How justly this that hath beene saide, is applyable to these *Apocryphals*, I leaue to the *Estimate* of their deserts which haue laboured in some parts of them, *not unchristily*; their worke is their *crowne*, and the *Sterres*

thereof

thereof shall be multiplyed dayly, vnto the day of Consum-
mate Retribution.

The Apocryphals of Daniel.

That which by mee hath hitherto bene said, seruet first, to remoue the *Obiectiōs* which preiudice had laide to the charge of those *Mysticall* writings; which doubtlesse, had neuer bene so *Constantly*, *Reuerently*, and *Religiously* preserved, in one and the same closet with the *Sacred Scriptures*, had not the *Diuine Providence* specially wrought, and bene pleased to shine forth therein. And so in the second place, this seruet also, to purchase a *respectiue Attention*, to that which is therein contained; and that welabour and vse meanes, that the same may be *Renoued* vnto vs, in regard of the great *benefite* resulting.

The speciall part, I haue chosen for the present to speake vnto, is the *Auxary of Daniel*. Which appeareth to me, whether for the *necessity of knowledge* of the *Trewe*, implied in it; either for the *Amplitude of the Extent* of it; or lastly, for the *Height of the Spirit*, by which it was dictated, to aduow vnto it selfe place in the former ranke.

First therefore, whereas wee finde the Name of *Daniel* adfixed vnto it; whether it be *literally* after the *Author* thereof, the Pen-man of the *Canonickall Prophecies*: Certainly, the *matter* therein contained, doth acquite it selfe, not vnworthy the name of so *Glorious* a Prophet. Or if it bee *Parabolically*, according to the *Resemblance* of the *Subiect*, to that of the former. The *Communion* of the Name, and *Adiectiō* of it vnto that other, doth no way impair the *Honour* and *selfe-sufficiencie*, of that *Gracious Canonickall Prophecies*: As will appeare by that which followeth.

But

Daniel. 1. The
iudgements of
God. Or, God is
iudge.

Deut. 32.
Iud. 2.
2 Sam. 14.
Psa. 90. 106.
Joel. 2.
Iona. 3.
Luc. 18.
2. Pet. 2.
1. Tim. 1.

But what if in a *Mystery*, we vnderstand the Name of *Daniel*, giuen vnto it from the *Abstract* of the Name it selfe without any *Reference* to any person in *Concrete*? And so the Name intimating the Manner of Gods working in his *iudgements*, according to those times in the which the Seuerall parts of this *Prophecy* were to be fulfilled?

In trewth when I behold the gracious *unity* in Spirit, betwixt the workes of *God* of this kinde, in the times before this *Prophecy*, as *Moses* speaketh of them, [*The Lord will iudge his People, and be compassionate over his Seruants,*] And as we finde it often repeated by the *Prophets* successiue; and in the times as they ensued after this *Prophecy*, as they are spoken of by our Saviour himselfe and his *Apostles* after him; I am wholly possessed with Persuasion and ample Assurance, that this Name of *Daniel* giuen to this *Au'tary*, is Principally (according to the letter,) *Apocryphal*; that is to say, A couert and shell wherein the Nature of Gods *iudgements* then to ensue, were *Mystically* enclosed.

For this *Au'tary*, albeit that it is found dispersed into diuers Sections, as Namely, the *Additional* to the third Chapter of the *Canonical Prophecy*, and the *XIII* and *XIV* chapters, as they are added to the end of the *Canonical Prophecy*: yet by the *Coherence* and dependency of them one on the other, it appeareth to be one *continēt Prophecy*; reporting in *Angelical Language* the State of the *Church* and Faithfull, from those times to the End of times; vnder the Type of the *Babylonian Captivity* of the Iewes, the onely faithfull Church at that time manifest in the world. And distributeth it selfe into *IIII*. distinct Passages or Periods very regardable. Namely.

Dan. 3.

I. A DIVINE PROTECTION of three
Religious young men in a fiery Fornace.

Dan. 13.

II. A IUDICIAL DELIVERY of a chaste
wife

The three Children in the Furnace. 9
wife distressed by Calumny of II. old Fornicators.

III. *An INGENIOUS CONFUTATION* Dan. 14.
ON and Conviction of an IDOLATROUS CULTURE.

IV. *A JUST RETRIBUTION* executed *Vis.*
on a tumultuous People, BRUTISHLY
conspiring against their FAITHFULL
RVLER sent them from GOD.

And into such IV. *Periods* are the *Times* of the world
thence ensuing exactly reduced, as appeareth by the Ex-
planations of other *Prophecies Canonical.*

The first Period is of the Martyrdome of
three young men.

VV Herein the first *Circumstance* is of these
I: I. *Noble men*, which if they bee ta- *And they walk-*
ken figuratively [*A Definite number for*
an Indefinite,] Then is it to bee taken *ed on the mid-*
for that competency of witnesses, that should spring vp *dest of the flame.*
with one voice, confiding the *Treuth* of God in his
Administration and *Providence*, That in the mids of all
the *Tumults* and *vexations* of the world, it is directed
wholly to the worke of his *Mercy* and *Love*, to the
Man in Christ, by his *Spirit* comforting and confirming
them.

Secondly, if wee consider them *Typically*, it is to bee
taken for the three *Lanes Natural, Moysaical, and E-*
vangetical; which in the mids of all the *Forwardnesses* of
C worldlings,

*All the workes of
the Lord blesse ye
the Lord, &c.*

worldlings, doe by a sweete and melodious *unicent*, publish the prayes of the *Creator*, to bee testified by the voice of the *whole frame* of the *Creature*, and parts thereof.

Thirdly, if taken *Mystically*, it putteth vs in minde of the present and ready *Assistance* wee enjoy in the Person of the *Manhod* of God, by his *Offices* of *Prince*, *Priest*, and *Prophet*, in the *Administration* of his *Providence* ouer all his creatures, for our seruice and good. In assurance whereof, hee doth not faile to rayse vp vnto his *Church* in all *Tentations* and *Pressures* faithfull ones of all these sorts, namely, *Princes*, *Priests*, and *Prophets*, from time to time *representative* of *himselſe*, walking in the midst of it.

Ap. 1.

Fourthly, if taken after the the manner of *Parabolical History*, it doth report vnto vs, vnder the *Notation* of the names of these three young Men, the threefold differences of Men, as they are descended from their first fathers after the *Deluge*. *Chananiab* answering to the name of *Iapheth* the eldest brother, whom (according to the *Prophecie* of his Father *Noah* vpon his name) it should please God to *Gratisſe* with *Largeneſſe* of *Earthly Dominion*, (namely, the *greatest* part of the whole *Habitable*) and to coinherite with the *Blessed Shem* in the *Heavenly Possession*.

Iapheth Enlarged.

Chananiab, Gra-
tified with fa-
uour from God.

Europe wholly,
The greater
part of *Asia*:

Indies, East and
West:

South-Pole
Lands.

Shem, The
name,

Azariab. The
helpe of God.

Cham. Burnt
with heate.

Misael. God
is with-drawn.

Azariab answering to *Shem* the second brother, who was also (according to his name) to bee as the *Name* of *Helpe* from God, vnto the *Generations* of both his *Brethren*.

Misael answering to *Cham* the youngest, who (according to his name also) was by the *burning* of his Fathers displeasure *Excommunicate* from any *Society*, and confined to a *seruitude* vnder the *Church* of *Shem* and *Iapheth*, whereby God might be thought to haue *withdrawn* himselfe from him.

These in the mouth of *Azariab* the holy *Shem*, vnto whom the blessing (as is aboue saide) was most pecu-
liarly

The three Children in the Furnace. II

happily allotted in his issue the *Messiah*, are summoned to beare witness, to the praises of *Gods*, who had beene alwaies a present *Helper* to himselfe, and would now receive into *favours* his elder Brother *Iapheth*, as hee had promised; and also returne and draw vnto him his yongest, whereof the forlorne seede of *Cham* had no Argument of Hope.

Which applicaion is to me the more approoued, in that *Azariah* representing the People of the *Jewes* sprung from *Shem*, (and chiefe Author of this holy *Hymne*;) doth name himselfe in the second place onely, after *Chananiab*, (his brother *Iaphet*) elder then himselfe according to Nature, though inferiour in calling according to the *Blessing*. And this song fulfilled in the *Jewes*, who being now againe brought into a *furnace* of Captivity vnder the *Babylonians*, as they had before beene vnder the *Egyptians*, are made the Preachers of *Gods Trewth* by their *Dispersion* throughout the world. And the Nations thereby prepared and brought more *flexible* to entertaine the *Mystery* of their *Reconcilement* to *God* by *Christ* shortly to be revealed.

Fifthly, and lastly, *Prophetically* it beareth thus; That whereas the *Nation* of the *Jewes*, the onely *now-visible Church* of *God*, were to be as the common threshing floore, or furnace of Affliction, wherein the Peoples round about them should expresse their turies: yet the *few Jewes*, whose *Circumcision* is not *Outwardly* of the *Body*, according to the *Letter*, but *inwardly* of the *Heart*, and according to the *Spirit*; should be comforted by the *Sensible Notice* of *Gods* gracious care over them in their Reliefe from People of all sorts; whether of the *Jewes* in *Azariah*, Publique Professors of *God* according to his written word, or of the *Gentiles* in *Chananiab*; such as (though far of) yet had some Light of the Trewth, wherein they reioyced themselues, and shewed *Gratitude* vnto the *Jewes* the bringers of it vnto them; by the benefite of whose inclination, the *Jewes* were permitted

Pf. 31.

Rom. 2.

Azariah.
Ananiab.

Gen.
Chal. 7. Ha-
bor. 2 R. 17.
A. 7.

Misrael.

Then *Az* wish
stood forth and
prayed, & ope-
ning his mouth
in the mid of
the fire.
1. Pet. 1. 7. &
4. 12.

Deut. 32. 2.
The Kings ser-
vants that had
cast them in, cea-
sed not to make
shewen hot with
Naptha, &c.

The Angel of the
Lord smelt the
flame of the fire
out of the for-
nace.
Gen. 3.

Ex. 13.
Deut. 1.

mitted freely their *Sabbaths* and *Jubilees*, and other *Religious Rites* among foreine Nations, and vncircumcised People where they were scattered, euen as far as *Goethum*, *Colchia* and *Iberia*, and the inland parts of *Armenia* most remote from their owne Countrey: and (as the blessed *Martyr St. Stephen* saith,) beyond *Babylon*. Or lastly, of those *Libertines* and *Pagans* in *Misrael*; such as for their *profaneness* hauing beene by the hand of God smitten into furies with *Nebuchadnezzar*, are compelled to proclaime their owne shame, and Gods glory, though still persisting *Incendiaries* to the whole world besides.

The *second Circumstance* is of a *Fiery fornace*, which representeth vnto vs, that fire whercof the Apostle *Peter* maketh mention; Originally poynting to the words of *Moses*, [*His law to them was a fire*] which for their tryal the faithfull were to passe, that they might come forth *precious vessels* for their Lords seruice, whose comming to *Bridals*, by his *Incarnation* and *Humiliation* did now hasten, and they earnestly wish and waite for.

The *third Circumstance* is the *Materials* of the fire; *Naptha*, *Pitch*, *Tow*, and *Vine-twigs*, which doe designe vnto vs, that the Countrey where these were found, most kindly breed and manured, were to bee the most proper places of these *Tryals* and *Combustions*, and those were *Babylonia*, *Persia*, *Chaldea*, *Syria*, *Phenicia*, *Asia minor*, and *Egypt*.

The *fourth Circumstance* is, of the flame beaten forth of the *Fornace*, which isthe *Combustions* that the world was then shortly to bee cast into, which (as it was in the *Beginning* a *Seraphim* to the *Tree of Life*, separating betwixt it and *The Man* fallen from his *Perfection*; so now) was to as many as by faith were restored to their first *Estate*, made a *Partition* (as the *Pillar* to the *Israelites* in their departure out of *Egypt*) & a *Lode-starre* of *Direction*, (as it was to them in the *wildernesse*) to as many as will rejoyce in the *Light* thereof; but a *sword* consuming the

the vnbeleeuers (as was that from Heauen vpon *Sodom*, Gen. 19. and that vpon the two Captaines and their troupes that came against *Elyah*,) while in the meane space the seruants of God in the midst of these *Combustions*, walke *Insensible* to the world, (as the *Aire* by *Inflammation* is made *Intransparent*,) God making it to them a fiery wall of *Infinite* extent for the *Receptacle* of his Church, an *impregnable Rampart* against them that are without, and a *Gracious Communion* of his *Holynesse* and *Glorie*, by his constant presence among them. Thus to them is it a fire, not to burne, but to *Illuminate*, *Purge* and *sanctifie* them, but to the others, consuming and destroying.

Not to be seen through.
Zac. 3.

The fifth Circumstance is, of the XLIX. Cubits of the fires rage, which is the Period of those outrageous times; either answering to the LXX. weekes of the *Cannical Prophecie*, every Cubit fulfilling a *Decade* of yeares, from the time of the commandement giuen, for the returne out of *Captivity*, as the *Prophet* had limited; Either else it is a *Decade* of *Iubilies*, in the end whereof, the *triew Iubilee* (whereof all the former were but *Types*) should bee celebrated, by the grant of *Liberty* from the *Rigor* of the *Mosaical Law* and *Ceremonies*, and from *Sin*, *Death*, and *Hell* (vnto which onely *Enemies* the *man* was obnoxious.) And this *Liberty* and *Mannumission* to bee graunted *Indefinitely* and without *Limitation*, to as many as did content themselves, in the sober and patient expectation and *salutation* of it, yet so far off.

The flame went out of the furnace 49 cubits. And it brake forth & burns those Chaldeans that it found by the furnace.

Das. 9.
A Decade is the number of ten, as we vse to say A couple, or a brace for two, or a leath for three.

That the *Iubilee* is called the *fiftieth yeare*, will make no difference. For the computation of *Iewes* and other whole *Easterly Nations*, being [*Inclusiue*] accompring both the termes, as is the manner of *Physicians* in their *Paroxysms* of sharpe diseases, (whereby appeareth from whence they are to acknowledge the *Propagation* of that Learning), And the computation of the *Greekes* (in whose tongue this our *Prophecie* is found written) being [*Exclusiue*] leauing out one of the *Termes*, it taketh out, that one and the same yeare in the *Compute* of

Leuit. 25.

Time; commeth to bee the fiftieth yeare vnto the *Jewes*, which vnto the *Grecians* and other *Western Nations* is but the fortie ninth. As appeareth by this *Diagram*.

IVBILE.



*A figure of seven sides, every side containing seven yeares for the Iehudean Sabbath of yeares, which maketh forty nine yeares, In sorte, that the first of the first Sabbath, being reckoned also for the last of the Iubilean Period (as it is *Leuit. 25.*) maketh vp the full number of fiftie for the yeare of Iubile vnto the former, and the first yeare of the Sabbath following.*

The

The Accomplishment.

FOr from the time of the *Returne* vpon the *Going forth* of the *Word*, vnto the *Consummation* determined for the *overspreading Abomination*, were troublous times through the whole world: As the *Harmony of Annals* do shew; In the which *God* did notwithstanding raise vp from time to time for the Comfort of his Church, a *competent number of witnesses* to his *Treuth*.

(This word was not that giuen by *Cyrus*, (*Ezra. 1.1.*) which was about the 29. yeare of the *Epocha* or *Style* of the *Persian Monarchy*, and the 222. yeare of the *Building of Rome*; which fell in the time of *Tarquinius Superbus* the last King of *Rome* about 530. yeares before the word became *Man*. But the *Going forth* of the word (*Daniel. 9. 25.*) by the Ministry of *Haggai* and *Zachariah* the *Prophets*, vnder *Darius Nothus* otherwise called *Syrus*; which was about 100. yeares after the former; Namely, about the 137. yeare of the *Persian Era*; the 330. yeare of *Rome* built, 420. yeares before *Messiah* the *Prince*; and about the first Reducing of this our *Albion* into a *Monarchy* by the Great *Mulmutius* rather to the valiant *Belinus* and *Brennus*: where we haue to obserue that the *Foundation* of the *Politique State* of this our Land, beginneth with the *Foundation* of the *Second Temple*, (the *Type* of the calling of the *Gentiles*) laid by our *Prophets* aboue praised. As afterward, the full comming in of the *Gentiles* and *Submission* to the *Gospel* of *Christ* by *Publique Consense* was (first of all *Nations*) begun by the *Politique State* of this Land vnder our *Christian King Lucius*, before the first generall *Conuerſion* of the *Romane Empire* vnder their *Emperour Constantine* neere 130. yeares.)

First among the *lawes*; As of *Rulers*, such were *Zerubabel*,

This Note (though not all so proper in the matter) I could not omit, for loue of the gracious meditation it occasions.

babel, *Tirshatha*, the valiant *Maccabees*, &c. As of *Priests*, such were *Exra*, *Ichofchub*, *Iaddnah* that turned the Heart of *Alexander the Great* from demolishing *Ierusalem*, *Eleazarus* to whom *Ptolome* lent for interpreters, *Simon the Just*, *Onias the Holy*, &c. As of *Prophets*, such were *Haggai*, *Zachary*, *Malachy*; and that *Sterry Streame* from *Zerubbabel* to the *Virgin Mother* as the *Euangelists* doe record them.

Math. 1.
Luc. 3.

Tit. 1.

Secondly, among the *Gentiles* as of *pious Proselytes* and *Proficients*; such as were those noble *Pythagoreans*, *Sybillis*, *Sages of Greece*, and other *Phylosophers*, *Hyllonians*, and *Prophets*, (so doth the *Apostle* call their *Poets*;) And those (not inferior in learning to the best of them) *Druides* of this our *Heaven-named Albion*, (I weigh not fables,) *Ptolomeus Philadelphus* and *Aristeus* his favorite, to whome the whole world is indebted for having beene instruments of bringing the *Divine Oracles* to speake to vs in our owne tongues, and others of whome we finde large testimonies in that most diligent and trusty *Annalist Iosephus*, and else where.

AG. 17.

Lastly, among profane *Libertines*, such as were *Alexander the Great*, *Antiochus the Great*, *Seleucus Nicator*, and others both *Asiaticques* and *Africans*, *Greeks* and *Romans*, whereto beareth Suffrage the Interpretion of that *Altar in Athens*: [*To the unknowne God*] and the common speech of those dayes [*of the world to come*] which the *Poet* profanely enough wresteth in his verse,

Magnus ab integro Seclorum nascitur ordo.

Virg. Pollio.

All these I say, and many more from time to time, even to the coming of the *Messiah*, were vnto the authorfull in the mids of those *Combustions*, as the still small voice to *Elijah*, refreshing their wearied *Spirits*, with the solace they rooke in the *Expectation* of their *Redeemer*; thought to the world they seemed incurably embraced with flames no lesse tormenting, then were those constant *Martyrs*, *Eleazar the Scribe*, and the *Mother* and her seven sonnes in the tornace of *Epiphanius*:

1. Reg. 19.
And the Angell
made like a most
lasting wind in
the midst of the
storme.
2. Macc. 6. & 7.

But

But this was (I say) vnto *them* a refuge from greater euills; and to the *World*, and to them that were without, a gulfe of destruction, as appeareth by the continuall desolations betwixt the *Persians* and *Gracians*, *Selencidans*, and *Lagidans*, vntill they all at length, fall before the *Romans*, as was foretold by our Prophet in his *Canonical* message.

The flame burst forth and burnt those that is found by the fornace.

And now is the *Messiah* come, and though nothing be found in him, yet must hee enter into the same *fornace*, no lesse [*Passiue*] to suffer with them; then [*Prinative*] to take the force of the fire from them. And so must the rest of all those holy vessels, his *Confessors* follow as they did, vntill the time of these *Desolating fires* accomplished, as is aboue shewed. And so this *Period* endeth with the *expiration* of the *Mosaical bondage*; to the obedience whereof, these holy witnesses were engaged, euen to the *Death*, and were now to rise againe, and come forth to the life of *Euangelical Liberty*. The vtmost limitation of which their stay in this *fornace*, our Sauour designeth vnto them to bee [*the beleaguering of Ierusalem.*]

The Angel of the Lord went downe into the fornace with them that were with Azarias.

Luke 21.

The second Period is of the chaste wife.

IT was very fit that there should bee a large distance betwixt the *Relating* of the former *passage*, touching the three *Noble* young Men *martyred*, and this next ensuing. For there was a long course of *Occurrents* to bee accomplished betwixt them; Euen so much as was to take vp *fortie nine Cubits*, or seuentie weekes of time, which (as was shewed before) were those foure hundred and ninety yeares, in which all the *Prophecies* ensuing that part (namely the *third Chapter* of the *Canonical Prophecy*, whereto our former *Progresse* is subioyned) were to be fulfilled. And so the *Connexion*

D

of

of these Passages which now follow, to set an end to the whole Prophecy.

In this Period of the Chast wife.

I.
There dwelt in
Babylon a man
called Ioseph,
&c.
Babylon, Con-
fusion,
Pla. 1:7.
Isa. 13.
Ier. 50. & 51.
Ap. 13.

THe first *Circumstance* is of the Place named *Babylon*: Not the first, for it was long since desolated in the flames of the former Period, and made an *Exemplary Confusion* to all the Enemies of God and his People, as it was foretold, and commanded by the Prophets. And all the *Saints of God* were called out of it long since.

But it is of the *Second* now, by this time standing and growne great, by the spoiles of all the world besides; And which was to begin a *New Captivity* of the People of God, and to make a *New Depredation* of the Church of God, and to set up a new *Confusion*, out of the Ruines of the old. So then this chast wife must be put to her Purgation in *Babylon* the *NEW*.

II.
And he took a
wife named Su-
sanna.
Susanna. A Lil-
ly.
Cant. 2.
Ap. 17.
1. Reg. 7.
Iehoiakim. The
establishment
of God
2. Cor. 1.

The *second Circumstance* is, of the Person, [*The Church*] which is first described by her Name [*Susanna*] A *Lilly*. For so doth God decipher his Church in the world [*As the Lilly among the thornes,*] *Susanna* a chast wife in *Babylon* the mother of *Harlotry*.

Secondly, by the name of her Husband [*Iehoiakim*.] The *Pillar* which God hath established, and not Man. For *Christ* is the *spouse* of his Church, in whom God hath ratified all the purposes and promises of his love vnto the man by an *irrefragable Covenant* of *Yea* and *Amen*. And *Hee* taketh her to wife; for *Christ* loved his first.

The daughter of
Helkiab.
Helkiab. Gods-
Lot.
Eph. 1.

Thirdly, by the name of her Father; *Helkiab*, that is to say, *The portion of God*. For God had *chosen* vs to himselfe in *Christ* before the *foundation* of the world, that we should bee *holy* and without blame before him in *love*.

A very faire
woman.
Eph. 5.

Fourthly by her presence, *Shee* is very faire, for *Christ* hath presented her to himselfe *Glorious*, without spot or wrinkle, *Holy* and without blame.

Fifthly, by the *Regularity* of her Education. *Shee* is by

by her righteous Parents bred *Religiously*; For it is the word of God that must bee the [*Lanthorne to our feete,*] without which, the *wisdom* of the man is *folly*, and his righteousness, *pronocation* and *vnexcusablenesse*.

Lastly, her Husband is very Rich and Honourable, for in Christ are all the *Treasures* of the *Deity*; and the *Godly* haue the *Promises* of *this Life* and of the *Life to come*.

So then, here haue we a perfect *Portrait* of the *Church*, as our *Sauour* at his departure from the *Jewes*, the place of his earthly abode, had *sequestred* her to himselfe, from amidst the world of the *Gentiles* (*the new Babilon*) for his owne and *Onely* beloved, and shee a *chaste wife*, faithfull and *loyal* to her deere Lord and Husband, whose *onely* voice shee followeth.

The *third Circumstance* is, of two *Luxurious Judges*, the one of them, the *Idolatrous Paganisme* of the *Gentiles* not yet conuerted to the *faith* of Christ: the other, the *obstinate superstitionsnesse* of the *Jewes*, still persisting in hardnesse of heart and vnbeleife, concerning any of the *promises* of God, that they should bee accomplished in our Lord and *Sauour* Christ Iesus. And that these are the persons which they represent doth very liuely appeare by the seuerall *Detections* brought against them in the mouth of our *Mystical Daniel* (*The iudgement of God*) though but a childe; For the *Dollrine* of the *kingdome* of God in Christ, was yet but as in the *nonage* amongst them. First, Against the *former* is brought forth the same burden that is by the *Apostle* laide vpon the *Gentiles*, for their *vnchristly Ingratitude* towards God, namely *vnrighteousnesse*, *vnmercifulnesse*, *vnnaturalnesse*, &c. And in the next place, against the later is vrged *Canaanitishe vncircumcision* and *spirituall fornication*, whereby they seduced the people of God from their pure and *chaste Religion* and *seruice* of him, through their *Adulterous traditions*.

The *fourth* is, the *crimes* these lay to the charge of this

And one thus feared God.
Her father and mother also were godly people, & taught her according &c.
Ps 119.

Now Iacim was a great rich mā.
Col. 3.
1. Tim. 4.
Urban fecit, qui primus Orbis erat. Russ.

III.
The two Elders: seeing her, haue a lust vnto her

Rom 1.

Rom. 2.

Mat. 15.

Ia 57.

IV.

A young man
came to her and
lay with her.
Ezek. 16.
1. Cor. 5.
Iac 4.

chast wife [The Church] which is *Adultery*; that is to say, a violation of the Law of God in point of Religion, which by the mouth of God is called *Spiritual Adultery*; and a violation of the Law of man in point of Society, which is also by the Spirit of God termed, the *Adultery of the world*.

V.

The fifth is, the vindication of the Innocency of this chast spouse the Church of God. And that, out of the mouth of the *Accusers* themselves, in their examinations (generally taken) found contrary one to the other

(Obserue here the weaknesse of iudgement giuen, vpon Testimonies joyntly taken before men, how circumspect soeuer otherwise; and how easily the most sufficient vnderstandings may bee seduced and abused therein. To which onely end, this circumstance seemeth to be inserted.)

And herein are we to consider the matter of their confessions, whereby the fallshood of their Testimonies is discovered, namely, that the one nameth the place to be vnder a *Lentisque Tree*; the other, vnder a *Scarlat-berry Holme Tree*. Wherein literally is shewed (out of the difference of these two Trees;) the impossibilitie that either that thing should bee trew, which these false witness did arme with such *contrary circumstances*; Or that they should be mistaken in the sensible differences of such manifest objects.

For first, both these Trees are obserued to haue on them through the whole yeare, both leaues and fruite; so that there could not bee wanting vnto these *Accusers* sufficient appearance of their differences.

Of the Lentisque is thus sung.

*Iam verò semper viridis, semperque gravata
Lentiscus triplicis solita est grandescere fructu
Ter fruges fundens.*

Plin.

The *Lentisque* euer greene, thrice yeerely burgeoneth,
Thrice yeerely rendereth fruite and flourisheth.

And

the two false Iudges.

21 Plin.

And of this kinde of Holme is recorded.

Illici folia non decidunt —

The Scarlat Holme sheddeth not leaues.

And againe:

Illex annifera, novusque fructus illis cum annotino pendet.

The Scarlet Holme beareth fruite the whole yeare, and shee hath new sprung fruite on her together with the fruite of the former yeare,

Secondly, both these Trees are acknowlag'd to bee *Arbores indigenæ*: Trees naturally growing and breeding in that countrey, and of much and *often* use among the People there, So that the *youngest* child that can discern of things among them according to *Naturall sense*, cannot bee ignorant of the *Difference* of these two Trees.

Differences of them, either from other are found these.

The *Lentisq;* hath the leaues of a deepe greene colour, & the edges of the leaues, and the ribbes or veines somewhat red. But this sort of *Holme* hath leaues greene on the vpper side (but not so darke) and white vnderneath.

The leaues of the *Lentisque* doe resemble them of the *Licorice*, or *Oliue*. But the leaues of this kinde of *Holme* are like them of the *Bay* and prickly in manner of a Saw.

The *Lentisque* fruite is first mostly flowers in *clusters* vpon long stems, after which comen berries like *Fishes* or *Elder-beryes*, first greene, then purple, and last of all blacke, which fruite is sometimes prested into an Oyle; and sometimes is seasoned into a *Sallade*. But this sort of *Holme* hath first an *Acorne* like the *Oake*, though shorter and smaller, yet such as many use for *bread* in time of penury of Grayne; And afterward hath a Berry cleauing to the boughes, without stemme (other then as the *Oake-apple*) and of the bignesse of a Pease, or little other; coloured first White, after Ashcolour; in which is gendred the vermine, whereof is made the rich

The gummæ
of all these sorts
of trees are
properly called
Lacrymæ,
Tearæ,

Scarlat dye [*Coccus Baphicus*] by vs. called *Coccinell*.

The barque of the *Lenisque* is bright red, and is (as are the barques of those *teary Trees*) thin, and apt to bee wounded, and to send forth their *teares*, those precious *Gummæ* they yeeld.

But the barque of this sort of *Holme* is very darke red inclining to blacknesse, and is thicke and dry and spongy like that of the *Corke-Tree*, in somuch as in some places the one is vsed instead of the other.

These obseruations as they are deliuered by the most approued Authors, *Dioscorides*, *Galen*, *Cic. Plin*, *Matthiolus*, *Amatus Lufitanus*, *Dodoneus*, *Gesner*, *Gerard*, &c. may suffice to shew, that it ought not to bee reckoned vnlikely or hard for a childe, to close these two false *Accusers* in the net they had laide for the *Innocent*; And euen so easie was it for any that were not hardened in mischiefe, to discouer the accusations laide against the *Primitiue Church* by the *Jewes* and *Gentiles*, to bee so *incompatible* in one and the same *subject*, as it must of necessity appeare to haue proceeded not out of *Truth*, but of meere enuy and malice, that they were so charged with them.

What out of the Nature of these two Trees severally considered doth farther arise, is properly pertaining to the *Accomplishment* following.

The Accomplishment.

THe *Primitiue Church* at the first, (that is to say, after the *Apostles* disperfed themselves from *Ierusalem* into all parts of the world) consisted onely of *primate* persons, and was as a wife in the house, without any commanding power in order as to the *Publique* state. And had these two *Aduersaries*, the *Heathen Idolatry*, and

and the *Jewish superstition*, euermore standing forth in accusation against it. By which it suffered grieuous *Persecutions* and *Martyrdomes*, through their *Calumnies* put into the eares of the Emperours, and Kings of the earth yet *Infidels* and *unconverted*. Which as I haue saide did no better agree together, then that two Trees so much different, should be saide to resemble one the other, or to be of one and the same kinde.

But what if wee shall say, that out of the *Appellatine* names of these two Trees, are foretold what kinde of accusations should be brought against it by either of them? Certainly when I consider the Nature of them both together, with the reference they haue to the persons to whose *Accusations* they are adproprieate, I cannot but vnderstand some speciall *Mysterie* hidden in it.

For first to the *Gentile* is allotted the *Lentisque* Tree, whose reare is that visuall gumme *Mastique*, so seruiceable vnto them that study wholly for the outward beauty and graciousnesse of the body, as if (with the *Epicure*) they made the pleasure and contentment thereof their *summum bonum* and onely end. And so did the *Gentiles* lay to the charge of the *Christians*, that vnder pretence of their religious meetings, they gaue themselves wholly to *Anarchy*, *Sensuality*, and *carnall liberty*, which must breed a *rebellion* of all good *Government*, *Order*, and care of the common good. And on the other side, whereas to the *Iew*, is adscribed this kinde of *Holme-Tree*, whose beryes (as I shewed before) yeeld that precious dye (which pertaines onely to the *Princes* and *great statesmen* of the world to bee attired in). So the accusations which these men brought against the *Christians*, were (altogether or for the most part) matters of *Ambition*, *Treasure*, and *Innovation*, as if they aspired to a worldly Power and Souerainty. And this they charged them with, thereby to make them odious to the *Gentiles*, in whose hand the *state* then was. And if either of these hapned to change into the others *Arguments*, it proceeded

ded of the syding they bare either towards other against these *Christians* whom they had set vp for the *Common* enemies to them both; and not of their owne *Apprehensions*.

Infinus.
Aristides.
Athenagoras.
Tertullian.
Vid. Euseb.

But *Daniel* [*the iudgement of God*] stepping forth in the mouth of sundry learned men, (which were notwithstanding but *Private*, and as it were vnder age in order as to the *State*) by their *Discrete* and just *Apologies* doe make manifest, both to *Princes* and *People*, the *Imiocency*, and holincise of *conuersation* among the *Christians*; and so their cause being heard they are acquitted, and those false *Iudges*, (the *Heathen*, and the *Iewish Lawes*) exanorate as condemned to death, and the *Tremble* of *God* in the *Christians* generally approued, and receiued.

Sella in Centrali
struua Nomine
sedes, Per con-
sulatum priores
Vasimus,
Carul,

The last *Circumstance* is, of the great reputation that (vpon his iudgement giuen) the young *Prophet* groweth vnto among the people. For after that the *Integrity* of the *Christians* was made thoroughly knowne; they increased dayly in number and power; the *Doctrine* of *Christ* obtaining the more credit, by meanes that men did looke into the intolerable mischiefes and furies of the impious, when they were in *Authority*, and the fearefull plagues and punishments sent by *God* among them, which were *Defenders* of *Idolatrie* and *Superstition*.

And so this *Period* is continued, from the *Determination* of the *Mosaical Church* (where the former *Period* ended,) for so long time as the *Primitive Church* *Christian* is in *Private* estate, and not receiued into place of *Soueraigne Government*; as is represented both by the *Sea* and *Order* of a wife, and the *childhood* of the *Prophet*. Namely, the times of the *Church* as they are by *Saint John* typed vnder the *Ephesine*, *Smynaeu*, and *Pergamine Churches*; The visions of the opening of the *Seales*; of the *Queene of Heauen in tranel*; and the *King of Heauen and earth borne*, which was vntil by *Publique Edict*, the

Crowd

Crowne was set vpon the Head of Christ, and the Kingdomes were acknowlaged the Lords, and the bynding power to pertaine alonely to Christ and to his Lawes.

The third Period is of an Idolatrous Culture.

ANentrance is made into this *Passage* by a *solemne Preface* (for preparation) taken from the time, when, it is to be obserued to haue beginning. Namely after the *change* of the *Imperial state*.

Now in this *Preamble*, first is to be nored, that *Literally* it seemeth a manifest absurdity, vnworthy the *spirit* of *Prophecie*, to make mention of *Astyages*, as pertaining to the *State* of *Babylon*. For albeit, that trew it is, that *Cyrus* succeeded *Astyages* in his Kingdome, yet this taken, as I say, according to the letter, is altogether impertinent to the matters of *Babylon*. For *Astyages* was King of the *Medes* and *Persians*, and not of *Babylon*; And the succession of *Cyrus* vnto him, was in his owne right of inheritance to the Crowne of *Media* and *Persia*, for hee was the sonne of *Cambyses* a *Persian*, and *Mandane* the onely daughter of the saide *Astyages*, who was a *Mede* by birth: so that hee could by no meanes make title to the Crowne of *Babylon*, not from the very first *dispersion* of peoples vnto their seuerall seates. For *Babylon* came of *Cham*; But the *Medes* from *Iaphet*, and the *Persians* from *Shem*, and from these two later (as is shewed) came *Cyrus*. So that in this translation of the Empire of *Babylon* to the *Medes* and *Persians*, is no relation to humane right, that *Astyages* should bee mentioned; But in it, is (first) accomplished the blessing of *Noah* vpon his two elder sonnes, and his curse vpon the younger; And (secondly) the burden vpon *Babylon* from

when King *Astyages* was laide with his Father, *Cyrus* the *Persian* receiued his Kingdome.

Thereof was *Cyrus* (by the Oracle) called *ἡμίονος*.

A Mule, because he had a *Persian* to Father, & a *Mede* to Mother.

Gen 10, Gen 7.

God in the mouth of his *Prophets*, personally calling forth *Cyrus* to the performance of it.

Isa. 44. & 45.

Astages.
Tyrannus.

Cyrus.
Pro hères.
Pla 2

And Daniel did
sate at the Kings
table, and was
honored above all
his friends.

In the second place therefore, the *spiritual sense* of this *Introduction* yeeldeth more *Grace*. For the name *Astages* duely searched into, signifieth *One*, that not so by *Iustice* and *right* as by *crafty Policy*, and *violent Tyranny* hath the rule of the People; And such were those, that had the *Empire* of the world, and of the Kingdomes of the *Heathen*; in the time of their ignorance concerning *Christ*; vntil it pleased God to send and set ouer them *Cyrus*, the *Substitute of his Heire* (as the name beareth), namely *Christian Princes*, the *Lieutenants of Christ Iesus*, the *Heire Apparant*, and *Lord Paramount* of Heauen and Earth; which as they acknowledge to *Reigne by God*; so they contorme the whole *Reason* of their *Gouernment* to the *Plat-forme of his Law*. Knowing that wherein so euer their *Lawes* are not *Regulated* by it; their *Rules* are *Tyrannicall and inordinate*, how faire a shew soeuer they make otherwise. And in this sort is *Daniel* taken into presence and conuersation with the King and State in *Babylon*.

Thus then (by this Preface) we are prepared to vnderstand, when this *Idolatrous Culture* is timed to be in *Babylon*. Namely, after the change of the Empire thereof, from vnder the *Curse*, to pertaine to the *Promise*; that is to say, from *Heathenish Idolatry* to the *Confession* of the *living God in Christ*; and yet the seate of the Empire continueth still in *Babylon*; which because it was not found in the old *Babylon*: for it was vterly ruined and desolated, and so continueth euen to this day (in order, as to *Impery*, as appeareth by that which hath beene saide before). Therefore it must of necessity bee yerified in the *NEW*; and this *Idolatry*, spoken of it (not as it was before [*Ethnique*] But) as it is now become *Christian*, and had *sworne Homage* and *fealty* to *Christ*, in *Constantine the Great*, the *Christian Cyrus* of the *Empire*, and in *Lucius* our *Christian Cyrus* of this Land of *Albion*, and

so of other Kingdomes respectively. And thereupon cometh into question the *Idolatrous Culture* of the *Babylonian*, whereof this third *Period* hath to speake of.

In which, the first thing to be considered is, of the *Idol Belus* or *Bel*. The *Appellative* [*ἑίδωλον*] if it be taken after the *Original* use, for [*Rei verae effigies*], the shape of a tiew thing. (For so it is saide, that the *Lacedemonians* did carry about [*ἑίδωλον*] the *Idol* of their dead *King* in a bed well adorned or set forth), And the name *Belus* for the proper name of the first founder of that *Empire*; then doth it in *Prophetical Language* import, that this *second Babylon* should (notwithstanding their professed conversion to Gods Lawes, and to *Christianny*) still hold in admiration, and euen to *Idolatry*, adore the *Heathen Policy* of their founder, (as *Belus* was to the old *Babylon*) and his *Successors*, in their *National Discipline*. Which how tiewly wee finde euen to this day verified among them, is so manifest; as I suppose it would seeme superfluous to men of knowledge and vnderstanding, to haue report made vnto them of it, whether in their Lawes *Ciuitil*, *Onomastical*, or *Moral*.

The *Babylonians* had an *Idol* called *Bel*.

(For this point and some others, I haue chosen to referre the Reader to the obseruation of particulars, as they are obnoxious in many that haue formerly written to those purposes, and passe by the instances of them my selfe, least I might both bee thought to haue drawne the waters of other mens *Fountains* into mine owne *Cisterns*; and also that the labour selfe might not grow to a greater bulke, then that might bee no way greimous to the meanest to purchase it)

And these lawes (though not according to their *Written* tables, yet to the *Acception* of their *British* spirits) so inuolable, as were the Lawes of that *Dracons*, of whom it is saide, hee wrote them not in *Inke*, but in *Bloud*. Witnesse the *seuerity* of them, vpon their owne children, yea, vpon their owne selues, in case of breach of their Lawes, though perforcely committed.

And the King
worshipped it, &
went dayly to
honour it.

But if the *Appellative* [ἐπισῶλον] bee taken as by a *Secondary Intention*, for the Representation of a feigned thing; And this Name [*Belus*] be drawne from that common Name of *Babal* after the *Radical Hebrew*, or *Bel* the *Chaldean* sprout thereof, and vsed for any Lord hauing and exercising *Divine Power* and Right of *Priestly* ouer *Persons* or *things*; Then doth it discouer vnto vs, in what steede these *New-Babylonians* should hold the faith of *God in Christ*. Namely, with such *Reference* vnto *Imaginary Patrons* and *Coadiutors* (if not chiefe *Authors*) of their vowes and prayers in *special* to bee obserued, as should bee best for the promotion of the cause of their *Politique respect* in *general*.

Coloſ. 2.

Astrabiz expellens mendaciu-balaſtari-caides.

Now what is the multitude of their *Canonized Intercessors* (howsoever in shew they serue to set forth their voluntary *Devotion* and *Humility*, as to the *Particular*) other then (for the trewth of it in *General*,) like to their owne Countrey *North-East* winde, the more lofty, the more cloudy? So doe they as juglers lift vp their eyes most fixedly to Heauen, thereby to draw the *spectators* eyes to accompanie theirs, when they draw the meane while may the more vnperceiuedly bring to passe their *Legion-du-maine*, and earthly ends. Namely, to get credit where they most purpose to deceiue, and to purchase opinion of loue and frendship, where they seeke soonest and most *summary destruction*.

In that same
place was a great
Dragon, which
the Babylonians
worshipped.

And that this is to be vnderstood of them, The second thing to bee considered, (Namely, the *traw* and liuely presence of this their *Imaginary Belus*) doth make to appeare, which is (indeede) found to bee a *Dragon*. And euen so is their *Relligion* made in shew to bee *Humane*, *Reasonable*, *Gracious*, *Godly*, as by the *Idol*. But is in trewth *Bestial*, *Cruel*, *Bloudy*, *Deuillish*, as by the *Dragon*, whercof let none others but their owne Records be brought forth to witnesse.

As in Divine letters, the Character of the Diuel is a Dragon

Dragon; and Idolatry called Devils worship. 1. Cor. 10. So in Pagan-learning the Hieroglyphique of Witch-craft (which is the Invocation of Devils) is a Dragon, (as by the Poet-Nune ego Medea vellem frænare Dracones-) To intimate, that the Man that doth either set up, or so much as connive at Idolatry, doth thereby make himselfe fit, both to worke, and to bee wrought upon, by Witch-craft. Whereof what plentiful Instances wee have had in the New-Babylonian Idolatry, I suppose none but the deafe Neighbors of Nilus ouerfalls are ignorant of.

Secondly, if there bee any that will needes haue this Idol of *Belus*, to expresse the whole of their Religion, to stand in the worship of those trunkish Gods they call vpon, and the Reality of this their worship to bee the seruice of the old *Dragon the Denil*; Or thirdly, if any will otherwise haue the Idol *Belus* to bee that *Great Mountebanke* their *Pope*; and the *Dragon* that *Infernal Conclave* of *Cardinals*, whose onely breath doth enliue that *Idol*; Or if there bee any other light here in emparked to others of my brethren in the *Ministry* of the *Prophecies* of our *Lord and Master Iesus Christ*; I will not refuse to joyne with them, so farre forth as they make the parts to agree and moue together, as in this they are found to doe.

*There were spent
vpon this Idol a
very day twelue
great measures,
&c.*

As wee haue hitherto beene enformed touching the forme of this *Idolatry*: so in the third place wee are taught, what to esteeme of it in respect of the end, and that is exprest in phrases of speech pertaining to foode, where is to be obserued, that to the dead *Idol* is offered an vnmeasurable dayly allowance of meate and drinke; whereas it could not be vnknowne to any *Reasonable creature*, that the *Idol* could take none. And on the other side, the *Dragon* was acknowlaged to liue by foode, and there is none found to bee offered vnto him. And such are the ends of this their double dealing *Impiety*, according to the saying.

Simulata sanctitas duplicata iniquitas.

For the former their *Belus* or *Belly-god*, doth set forth their insatiable *Courtize*, according to the word of their chiefe *Minister*:

Non sufficit Orbis.

And the later their *Dragonly* policy sheweth their unlimited *Ambition*, whereby they haue in conceipt already swallowed vp Heauen and Hell, and yet are not satisfied.

But God be thanked, it is not found in our *Prophecy*, that either of them taketh any sustenance. For [*Babylon is fallen, it is fallen,*] and that by *Daniel*, first discovering vnto *Christian Princes and Magistrates*, the fly conueighances of these *Babylonian Impostures*. And secondly, remouing the *preiudicate* conceipt of their impregnable force and strength.

Ap. 18.

Daniel commanded his servants to bring ashes, and those they strawed, &c.

The former, (Namely, the discovery of their *Abuses*) is by tracing their footsteps in *ashes*. And *ashes* is that which is left of the dissolved bodies of the dead, whether *Animals* or *Vegetables*. So did the discrete wisdom of *Religious Princes*, by the advise of our *Daniel* (the iudgements of God) search into the *ashes*, that is to say, into the Records and Memorials left of the *Decessors* of these Priests of *Baal*, and the fruites of their workes while they liued; And discovered whereto tended all their *Hypocritical shew*. Namely, to deuoure the whole earth, which how trew it is in them, let the dead speake, as in all the world ouer, so more specially in these parts wherewith we liue.

Dan. 7.

For France let the whole *Treatise* of La Cabinet du Roy de France, &c. be viewed; And for Germany, the *Articles* of the Diet at Wormes, Anno. 1521; and at Noriberg, Anno. 1523. be considered. And for England, the summary passages of Fox in his *Martyrology*, and of Jewel in the defence of his *Apology*, and others others be called to accompt, as the footsteps of those times in allies, and it will appeare, that the greatest part of the wealth and treasures of these Lands (and consequently of all the Kingdome)

domes in Christendome) were in the hands of their Partizans, which (as horseleaches when they are filled with blood) this Belus and his Dragon did by salting and powdering them, make them to disgorge into their cofers.

The later, namely, the overweening of their irresistible power, is voided by the use of a Medicinal Pill ministred to them, which, as it is not foode to giue nourishment to their Nature, but Medicine to worke vpon and alter Nature. So there is no hope by faire meanes to preuaile with them (for *Improbis nullo scilicet obsequio*) but the Humors abounding in them must bee met with and subdued. As appeareth by the Ingredients. First; all of them are things not suffering Putrefaction easily.

Next they are euery one in their kinde, apt to joyne with the other of them; so that while their Natures in themselves remaine vndestroyed, it is very hard to seuer them one from the other.

Thirdly, they haue a glutinous and clammy quality, whereby they are hardly remoued from the place or thing, whereto they are once made to cleaue.

So that by the Ingredients of these Pills are three principal vertues commended to vs, by which this venomous Beast is to bee destroyed. For

Their Incorruptiblenesse of themselves, doth betoken unity.

The Inseparablenesse either from other, doth designe secrecy.

The Vnremouablenesse from whereto they are applied, is Constancy and Perseuerance, which the Daniels of Nations in their Councils are to vse for performance of this Rare Cure.

Those that wil in a more literal manner haue it vnderstood, that these Materials, being of special vse in Sea seruices (as the Tallow for speedy way, the Pitch for stanchenelle, and the Haire for defence against Ors and gnawing Wormes,) doe intimate the manner how this Dragon is to bee taken out of the way. Namely, by a Nautical

Daniel tooke fat,
and pitch, and
haire, and boyled
them together,
and made lumps
thereof. This did
he put into the
Dragons mouth,
& so the Dragon
burst in iunior.

—Natalis velle
catina.

tical expedition against the Den of his abode; these doe herein commend unto vs the vertues of Integrity, Scticity, and Expedition.

And so vpon the Mater both these come to one, in Point of Performance.

The Accomplishment.

THis third *Period* wee finde to haue beene taken vp with the *discovery* of the viperous generation of *Heresies*, *Schismes*, and *Heathenish impieties*, in Matters as well of *Church* as of *Comon-wealth*, put vpon the *Church*, vnder the malque of *Religion*. All which haue bin either first bred and begun, or otherwise by Protection and Maintenance, seconded and continued by the *New Babylon*. And haue beene brought to their Tryal by [*Daniel*] *The iudgements of God*, in the mouth of *faithful Ministers*, and in the hand of *zealous Magistrates*. As witnesseth those Armies of *Holy Professors* from time to time; and their vnweried spirits, in the encounters and combats they maintained euen to death, against this *Babylonian Belus and his Dragon*, and their *Sectaries* concerning their *Tenents*, so farre forth as they were not *Regular*, and *Demonstrable* out of the *Arche-type* of Gods word and *Law*. By meanes whereof, the *New Babylon* is brought into contempt with all *Princes* and *People* of vnderstanding; And *Belus* and his house and his *Priests* destroyed, by abrogating the bynding power of his lawes; And his *Dragon* slaine, by remouing the *Pagan policy*, and by demolishing the place of their *Antichristian* prouocations. And so doth conclude with the *destruction* of *Babylon the later*, which is (at the length) to be as *Real* as was that of the former.

Thus this *Period* of our *Prophet* doth square with those *Reuelations* of the *Euangelical Dinne*, deliuered vnder the types of the *Thyatirian* and *Sardeian Churches*, and the

vificas

See for this Car-
rion Image of
both Churches
Acts & Monu-
ments. Myste-
ry of Iniquity.
*Pisgah Euan-
gelica*, Problemes
concerning
Antichrist: and
a million moe,
both Ancient
and Moderne.
Ap. 2. & 3.

visions of *Michael* and his *Angels*, and of the *Dragon* Ap. 12. 3. &c. and his *Beasts*.

The fourth Period is of a tumultuous
Conspiracie.

AS to a turbulent enterprize among the multitude, it is not found, that they vie any precedene consideration, either touching *Motives*, *Manner* of doing, or *Ends*, but

Qua data porta ruunt — They are caried headlong, they neither know nor care whither: So needed not any Preface by way of connexion to bee interposed, betwixt the former Period of those *Babylonians* subposed wrongs, by demolishing their *Idolatry*, and this of their vnquenchable thirst of *Reuenge*; but that the *Hint* of that, should (according to their *Brutish Natures*) necessarily draw on their outrageousnesse in this, to their owne confusion.

When the Babylonians heard it, they were wondrously gathered themselves together against the King

In which we haue first to consider, that by these *Tumultuous Babylonians* are designed, what inordinate Conspiracies the *Sectaries* of the *Mystical Babilon* would enterprize, now that they are made headlesse, by the conuulsion of the dead truncke of their *Idol Bel-Pope*, and the *Ignis fatuus* of their *Cardinal Dragons Conclave*. All which their *Intendments* and *Conspiracies* are against the *Church*, vpon pretence of maintaining their old (*Antichristian*) *Religion* and *Policy*, which the true *Church of Christ* doth indeede mainly oppose.

Saying deliver us Daniel, or else we will destroy thee and thy house.

Secondly, the seven Lyons are an *Heptarchy* of an *Idolatrous* people which shall bee by these *Antichristian Babylonians* in all places stirred vp, as *brute Beasts* exasperated by famine, to the spoile and deuouring of the *Church*.

In the Den were seven Lyons.

100. 52. 17.

F

Thirdly

They call him
into the Lyons
Den.

Thirdly, the sixe daies or weekes-worke of the *Prophets* imprisonment is, a terine of time in which *Professors* of true Religion shall (notwithstanding) be giuen ouer to be drawne into *brutish* and *prophane courses* and *waies*, and to the compassing of *earthly ends*, as worldly minded men doe in the weeke dayes, to the labors and cares of flesh and bloud; without any reference of their workes, to the setting forth of Gods glory.

Vpon the seventh
day the King
went to bewaile
Daniel.

But on the seuenth, that is the *Sabbath* day; namely, so soone as they settle to a serious reformation of themselves in the *service* of God according to his will and ordinance; they shall bee released and rewarded (for that they haue suffered) with *double honor*, according to the *rites* of the *Sabbatical Culture*.

When he came
nigh the Den hee
looked in, & be-
hold Daniel sat
in the midst of
the Lyons
Num. 24.

Fourthly, the shutting of the *Lyons* mouths is, the louing care of the *Almighty* ouer them that feare him and trust in him, whereby notwithstanding their many *Errors* and *wrenches* betwixt God and them; yet are they (by his holy hand holden ouer them) safe amidst those *furyons* people, and that in recompence (whereunto these people are guided by God, as *Balaam* was to blesse the *Israelites*) for the *imitation* they had by them, to the acknowledgement of Gods glory and power in the *first Period*.

There was in
Iewry a Prophet,
called Habac.

Fifthly, the foode miraculously brought by the *Prophet*, may bee taken for the *Succors* that by Gods *Providence* shall come *unexpectedly* to the *faithful* from farre, and very swiftly and strongly. Or else it may bee according to a *moral* vnderstanding, taken for an *admonition* to the *faithful*, that they make recourse to the *gracious* meditations deliuered by that *Prophet* (literally to the *Jewes*, but *Mystically* pertaining to all *faithfull Christians* in that case), as vnto the spiritual foode of their soules, the word of God therein. Namely, that albeit God doth chastise his Children by the *rod* of the wicked, as here in the *Person* of *Daniel*: yet they should not therefore *fall from their hope*, as here hee may bee saide to speake vnto *Daniel*; But

But that [the godly and iust shall live by their faith] and contrarily, the Impious, Oppressors, Idolaters and Tyrants, shall perish in their sinnes. And this is the summe of that *gracious Prophecie*, which how fitly wee may perceive it to appertaine to this state of the *Church* wherein *Daniel* is now made to bee; euery good *Christian* may see.

Sixthly, *Daniel* deliuered, and *Lyons* deuouring the *Babylonians*, is the turning of those peoples hearts and forces against those *Babylonians* that had stirred them vp to destroy the *trew seruants of God*, which when these *faithfull* ones shall behold, they shall triumph and giue God the *praise*.

Seuenthly and lastly, one thing is to be added which is not in the Text. For though it be not exprest, yet is it of necessity to bee vnderstood; And that is how our *Prophet* spent all this time of his Bondage with the *Lyons*? which out of *Decency* and *Analogy* with other *Saints of God* in like cases as *Manasses* in the *Dungeon*, *Isaiah* in the *Whailes* belly, *Paul* in the depth of the *Sea*, and the *Young men* in the *Fornace*, (as in our first *Period*) must be vnderstood, to haue beene first in *Reconcilement* to God, as touching former delicts (considered in this place, not altogether so much in respect of himselfe, but specially in the Person of his *Nation*; as hee doth also elsewhere). Secondly, in *thanksgiving* for his present *preseruacion*, and *Petition* of *reliefe* and comfort to bee continued; And thirdly, in *Prophetical exultation* vpon stedfast assurance, that hee shall be in good time deliuered, and his *Enemies* taken in the *Pit* they haue made for others. And many meditations doe wee finde of this kinde, both in the booke of the *Psalmes*, and o-therwhere, dispersed through the whole volume of the *Holy Records*.

He drew him out
of the Den, and
cast them that
were the cause
of his destruction
into the Den,
and they were
deuoured in a
moment before
his face.

1. Chro. 33.
Ion. 2.
Dan. 3.
1. Cor. 11.

Dan. 9.

Psa. 3. & 4.

The Accomplishment.

VV Ho so will enter into an accurate and discrete search of the proceedings of these *Babylonians*, & compare their practises of these daies with those of former times, shall easily finde, how tenderly they take the late Entries made vpon the freehold of their *Conscience*, as well in word as in writing, by sundry worthy Agents in the cause of the Church. Specially a *New man*, which hath *ex professo*, debated and proued out of their owne mouths euen by the Rules and Lawes of that their *Conclau*, that there is not now, nor for long time past since, hath beene any Regularly made neither *Pope* nor *Cardinal*; wherefore from thence forth they haue not dealt (as they were wont before) by a shew of *Legal* proceedings, as by *Excommunications*, *Interdicts*, *Indulgences*, *Dispensations*, and such like *formalities*. But now they plainly declare themselves by *Affinats*, *Leagues*, *Proscriptions*, *Innsions*, *Breaches of promise and faith*, *Treasons vniuersal and particular*, as is discovered by their owne letters and *Remonstrances* one to another; which they hoped should neuer haue come to light in *Testimony* against them.

King James in
his Premonitory
Epistle, &c.
Nemo bonus

Vid. Cancell. His-
pan.

Deut. 19. 17.

O King bee not
deceined, for this
is but clay with-
in, and brasfe
without, and did
neuer eate ought

The King is be-
come a Jew, for
he hath destroy-
ed Bel, &c.

And hereby they shew what reckoning they make and euer did, of their *Dungay Belus*. Namely, no more then according to the matter whereof hee is made. [*Nebustan, a piece of brasfe, or a lump of clay*]. But the *Dragon* in the *Cage* is that, which so long as they could beare the world in hand, of the life and strength of it, they held themselves safe enough. And now at length, they proclayne fire and sword against *Daniel* and all the *Kings* and *Princes* that call him to counsell against their *Heathenish Idolatry* and *Dragonly Policy*, and they are to them, *Lewes*, and worse, that presume to moue or to bee seene in it.

Wherefore

Wherefore they haue stirred vp an *Heptarchy* of Nations, that is to say, a full and *competent* power of sundry Kingdomes (which as Lyons kept in dennes, are at their command) to set vpon *Daniel* and his followers, the sincere Professors of Gods trewth, who seeme to bee thereby vtterly forsaken by all their friends, and assailed on all sides by *Aduersaries*, in such ineuitable distresse (as farre as man may discern by the eye of flesh and bloud) as if they were in a dungeon, among deuouring Beasts. But they that behold them with *spiritual* eyes, doe contrarily see them as safe as they were before *Period. 1.* in the forme.

*classicum Belli
facti.*

Those that out of much curiosity wil not be contented with the understanding of this Number of Seuen, after the forme of Prophetical speech (wherein a Definite Number is usually put for an Indefinite, as it is found in many places of the Canon of Holy writts, both Old and New) seems to presse a Nominal designation of them. And so reckon France, Spaine, the Empire, Italy, Bohemia, and Poland, for sixe of them. In some of which may bee perhaps some doubt. But for the seventh, I cannot, neither doe I thinke any other will make doubt of. And that is, A home party in the bosome of the Church, and of all them of the true Religion, which must needs bee the most dangerous, by how much the greatnesse thereof is not possibly to bee discovered.

By this wee may perceiue, what is to be expected by the true Professors, from all those that are at the *Babyloniens* becke (specially the last of the seven named Lyons). Let them otherwise make what shew they will of society and common Countrey, their bridle is the onely power of God, without any disposition to peace in any of them. And it is a very dangerous *Security* in men, to set so light as they doe of that Tenent of theirs [How that it is a principal case of conscience in them, not to keepe faith with Heretiques.] For so consequently it is to them a *notorious* worke to purchase credit with the faithful, that so they may bee deceived, and by their credulity vtterly cut off

The home party.

*Fides non habet
deus in Hereticis.*

by these *Infidels*. Yea, and a sinne *inexpiable*, for them to enter into any such faith of league and society with the trew Professors, which they doe not before hand purpose and practise to breake when soeuer they shall see their best time to doe most mischief thereby: so that it is lesse perilous to trust a *Siper* in the bosome, then these men vpon any termes. For that is felt at his first wounding, and so may the venime bee encountred and expelled. But these are not felt to sting, till the wound bee past recovery.

Ps. 46.

Habagquq.

Affectionately
embracing.

Iehoiab:

Consoling or
praying.

Angelus.

A messenger or
message.

Howbeit for all this God hath not forsaken his people; but so soone as they turne and call to him, he will heare them, and that right *early*; as hee doth our *Prophet* in the den, by the reliefe of *Habagquq*, that is to say, such as shall louingly embrace them in the acknowledgements of the trewth they professe. Specially those old *Confessors* the *Jewes*, who with *new prayes* in their mouches, that is to say, by their *conversion* vnto *Christ* their *Messiah*, shall either come themselues with that *irresistible speed*, and vnperceiued *secrecy*, as if they were borne in the *Aire*, by *Angels*, aboue the reach of mans sight; Or else (as the name of *Angel* doth import) by message of comfort from them, no lesse speedy then *secrets*, of their *mature assistance* and *confederacy*.

But when shall this bee (say some)? vnto whom it is answered, that it shall be so soone as we begin to *hunger* and *thirst* after *righteousnesse*, as *Daniel* is to be vnderstood to doe for *natural foodde*, according to the long time of his stay in the Den,

Yea, and that by the *special worke* of God, who otherwise could as wel haue preferred him, without feeling hunger, as hee did *Moses* in the Mount, and *Elijah* in his journey. But this was disposed by God after this manner, to the end, it might bee to the *Prophet* a *corporal* and *natural signe* incurring into the *senses* for the strengthening of his faith, as the message of the conversion of the *Jewes* shall be to the true Professors of *Christ*, in the midst of their *Terrors*.

Es. 44. &c 34.
1. Reg. 19.

And herevpon is it, that no sooner doth hee pray, but then before the prayer is past his lippes, hee (as *Hezekiah* and *Cornelius*) receiueth answer of grace, and graunt of his demand, by an *Angelical* message in the hand of a louing and louely *Prophet*; namely, *Hebrewe conuersts* *confessing Christ*.

Isa. 38.
Act. 10.

Which tidings brought shall amaze the *Babylonians*, as the tidings of the approach of the *Ethiopians* did *Sennacherib* and shall turne the hearts of these Nations against the *Babylonians* (as the flames were turned against the jewellers in the first *Period*, and as the *Beasts*, vnto whom the *Christians* were cast forth to be deuoured in the second *Period*, were turned against those that prouoked them) and shall destroy them; the Saints of God looking on and reioicing.

2. Reg. 19.
Ap. 17.

useb.
Ila. 66.

Thus in this *Period* is contained the warres of *Gog* and *Magog*, and the vision of the *New Ierusalem*, and of the *Philadelphian* and *Laodicean Churches*. That is to say, the distresses of the *Church* by an *Anarchical Apostacy*, and the causes thereof, with the time of the endurance and meanes of deliuary; the calling and *conuerſion* of the *Iews*, and their vnion vnto the trew Professors of *Christ*, whereby shall be purchased *Trinmph* daies. Namely, the double sacrifice due to the *Sabbath*, which is the sacrifice of both *Iew* and *Gentile*, with one heart and mouth praying God. And this *Sabbath* neuer did the *Church* yet enjoy, but at length must, for a preparation to the end. Which time hasten o Lord, thou which art the trew and *Eternal High Priest*, in whom thy *Church* doth celebrate a perpetual *Sabbath*, offering themselves up a Holy, Liuely, and Gracious Sacrifice, by their (not *Brutish* but) Reasonable and Intelligent seruice of God. Even so Lord *Iesv*, come quickly. Amen.

Ap. 20.
Ap. 21.
Ap. 3.

Nam. 28.
Vpon the seauenth day the King went to bewyle Daniel.

Rom. 12.

The

The first Corollary.

IN the meane space; the Light that this *Parabolical Prophecie* doth illuminate vs with, is: That all the members of the *Church* of God generally, and every one *generally* bee hereby informed to a due consideration of the *state*, wherein they presently stand; either for their *spirit* of their *inmost conscience*, or for the *private* of their *worldly state*, or for the *publique* of the *politique society*, wherein they live. And that they doe accordingly dispose of themselves. First, whether suffering in the *furnace* of Gods tryals, that they abide *constant*, rather to dye then to fall from their hope. Secondly, whether brought into *undeserved Obloquy*, that they pacify themselves out of the *testimony* of a *cleere conscience*. Thirdly, whether in *Authority*, that in the *first place*, they aduance the *honor* of God, that hath aduanced them vnto *honor* above others. Or lastly, whether in the *midst* of a *Brute-hearted* generation, that they bee not any way dismayed, but cheere themselves, in assurance, that the power of their *Adversaries* is limited, and shall not bee able to stretch it selfe farther, then shall bee for the *honour* of God, and good of his *faithfull seruants*. Remembering this withal, that so long as wee give our selves over to the Pursuite of our *private ends*, so long shall wee bee left to the danger of these our *Brutish Enemies*. But so soone as the *Day-starre* of the Lords Sabbath shall arise in our Hearts, and wee by the conduct thereof, seeke his face, leaving our owne selfe wranglings: The whole creature shall ioine with vs vnto a perfect celebration thereof. And of that Sabbath day shall be no Sun-set: for Christ our righteoungnesse shall ener more and more lighten vs vnto *Triumph*, and treading downe of our *Enemies*, Death, and all, vnder our feete, sa him ana by him. Amen.

1. Period.

2. Period.

3. Period.

4. Period.

Pla 148.

Ila. 60.

Ap. 21.

1. Cor. 15.

But — *Panlo maiora.*

Here is in this *Quadripartite Parable* described vnto vs
fourfold state of the man in Christ.

The first is the state of *Nature*, originally deriued vn-
to him from his *Parents*; touching which, are the
the words of the Prophet: *In iniquity was I formed, and*
conceined in sin. Out of the remembrance whereof, so
long as hee beholdeth himselfe as in that state, he find-
eth nothing in himselfe but *fighes* (of his owne guilty
conscience) *within*, and *feares* (of the whole Creature cal-
ling for *Iustice* against the Man for his abuse of them) *with-*
out; Thus euery where bearing about in the body, the
ding of our Lord *Iesus Christ* by his afflicted spirit. Onely
the zeale of his inward *LOVE*, the feruor whereof is
farre more mightie, then to be inuaded by outward and
Elementisli considerations, maketh him a *freeshore*, as
vnto these young men in the midst of the *flammies* in the
first Period.

Natural Propa-
gation.

Psal 51.

The fiery for-
nace.

2 Cor. 4.

The second is, the state of his *Adoption* and *Childhood*
in Christ through *Grace*. By the meanes whereof, euen
in his greatest weakenesse, hee saluteth (as it were a
fiere of) the louely Reuelations of God vnto him, in
such liberal manner as hee is ouercome, and in feate to
bee puffed vp by them. And therefore it is good for him,
yet to indure the *buffetings* of *Satan*, whereby the Testi-
mony is sealed vnto him, that the *grace of Christ* is *suffi-*
cient for him, as the *Chast wife* doth in the second Period.

Adoption and
Spiritual Regene-
ration.

The false Iudges.

2 Cor. 12.

The third is, his *full growth* and strength of manhood
in Christ, whereby hee is able with all Saints to com-
prehend, what is the *breadth, length, depth and height*:
and to know the loue of Christ, which passeth all knowlage.
And therefore from the former Period, of being able to
suffer, hee is now growne to bee able to *doe*. Namely,
to cast downe (*Belus*) *Imaginations*, and euery high
thing that exalteth it selfe against the knowlage of God,
and to bring into captivity (*the Dragon*, and) euery
thought to the obedience of Christ. So that by times,

Man-hood and
Strength.

Eph. 3.

2 Cor. 10.

Belus and his
Dragon.

Bial. 101.

Phil. 4.

Perfection.

2 Cor. 10.

The D. nos Lyons

2 Tim. 4.

Rom. 8.

" Mr. Edmund
Spencer.

The great con-
sumption of some-
times enjoyed by
his Sweete society.
Suffereth not
this to passe me,
without respect.
The mention of so
new a friend.
Sine nomine Cor-
ollary.
The young men
in the year.

euen at his first comming into the entertainment of
Cyrus (*Christ risen, ascended, and reigning in him*) hee
takerh away all the vngodly out of the Land, and doth
cut of all the wicked doers from the *City of the Lord*. And
this *Citie*, is not onely his outward ranke in the world;
but the inward man of him, as hee is the *Temple of the
Holy Ghost*, and those wicked ones are the many bayes,
suggestions, excesses, and wants, as well within him,
as round about him. In all which, hee now can say
with the Apostle, *I can doe all things by him that strength-
neth mee*, as wee finde it the part of all *Daniels* to doe, in
the third *Period*.

The fourth is, the *glory of the mans consumption*. By
the which [*although hee doe yet walke in the flesh* (assayed
on euery side with the *spurs* thereof, as with so many
Lyons), notwithstanding [*hee doth not warre after the
flesh*] that hee should stand in feare of them, or bee an-
noyed by them, because hee liueth in *Christ*. And
for as much as hee is able in the brightnesse of a good
conscience, to beare witness to himselfe with the *Apo-
stle* [*I haue kept the faith*;] therefore doth hee conclude,
that [*neither tribulation, nor distresse, nor persecution, nor
famine, nor nakednesse, nor perill, nor sword, shall seprate
betwixt Christ and him.*] For in all these, wee are more
then conquerors, as wee finde *Daniel* amidst the *Lyons*, in
the fourth *Period*.

And euen this very *Mysterie* is it, that a right learned
and vertuous Gentleman hath so liuely decyphered,
in his *Legend of the Patron of trew holinesse*; the *Knight of
the Red-Crosse*; whereby, and by the rest of those his
louely *Raptures*, hee hath iustly purchased the *Lawrel of
honorable memory*, while the *Pilgrimage* of those his wor-
thies are to indure.

Hice there hath brought forth our *Noble Saint George*,
at the first onely in the state of a *Swayne*, before his *Glo-
rious Queene* cast downe on the ground [*Vnconth, vnkeff*]
Vnacknowne, uncared off as a dead trunk, and onely
fit for the fire. (as in our first *Period*). Bus

But when hee had arrayed himselfe in the *Armor* of his Dying Lord, his presence is then become *Gracions*, and his Person promising great things [as one for sad in-
counters sit]. Which hee first *Passimely* (as in our second *Period*), and after *Actimely* (as in our third *Period*) doth so victoriously passe through and finish; that at the length (as in our fourth *Period*,) hee is become altogether *Impassible*, whether of *Assaults* of the fraylety of *Nature* within, or *Affronts* of *Aduersaries* without, as being fully possessed of that Kingdome, against which there is none to stand vp.

The Chast wife
accused and fre-
ed.

Belus and his
Priests suppres-
sed.

Daniel amidst the
Lyons uncon-
futed.

The second Corollary.

BY that which hath beene saide, is made manifest, how exactly these *Apocryphal Prophecies* of *Daniel* doe agree. First, with the *Prophecies*, *Parables*, and *Prophecetical Histories* of the *Canonical Scriptures*.

Sacra Scriptura
diuinae ueritatis
testimonium
est.

Secondly, with the gracious *Speculations* and *Observations* of the *Religiously learned*.

Thirdly, with the *Accomplishments* of them all from time to time. And so (according to the *Law*, that in the mouth of two or three witnesses the trowth be stablished) how worthily they haue to chalenge to themselves, their *ancient* place and right. Namely, if not to goe [promissed] with the *Sacred Scriptures*, as they formerly did; yet to hold their *attendance* on them *inseparable*, about all other writings whatsoever. And how dangerously any shall presume to *diuorce* them, which haue beene found yoked and drawing together, so many ages of the Church of God, in constant and un-interrupted succession. Whereby their coupling together, may be judged to haue beene the *workes* of God, and not of man.

Deut 19. 5.

But for farther confirmation of a thing already so manifest, let vs adde [ex abundanti] one Testimony more,

whether as necessary as the former, I forbear to say, certainly no lesse *Gracious*.

The wonderfull *Lights* (I meane) exhibited vnto vs from Heauen by the late *Prodigious Comete*, according to the seuerall differences to bee considered in it. Namely,

1. *The Influence of its Compound received from the Aethereal bodies.*
2. *The peculiar motion allotted vnto it.*
3. *The large progresse ouer the heads of so many Nations.*
4. *The sundry constellations it visited in progresse.*
5. *The different Extension of his trayne.*
6. *The great distance of it from this Habitable of Mortality.*
7. *Lastly, the place of Expiring and Disparition.*

In all which it hath by *Divine Characters* and *Lines* drawne in the *Heauens* (that all *Mortals* might by them be made *Inexcusable*) preached vnto vs, the *Approach* and *Accomplishment* of those workes of the *Creators* providence, which were so long before ordained and reuealed, that they should bee performed in their due time. To the worldlings, and to them that put their trust and content in the vncertaintie of *Transitory* things, *Dismal* and *Desolatory*, according to the word of God by his *Prophet*, [*They shall say to the Mountaines conuer vs, and to the Hills, fall upon vs.*] But to the trewly faithfull, and those that haue in *Christ*, crucified themselues to the world, full of ioy and comfort, according to the word of their Lord, [*when these things begin to come to passe; then looke up, and lift up your heads; for your Redemption draweth nigh.*]

For prooffe whereof, let vs make a *Superficial Essay* of some few.

The *Original* of it, esteemed neere to the *Constellation* of [*The Altar*,] and as it were bred out of the *smoake* thereof; As it seemeth to declare that the worldlings vnder pretense of *Religion* did put themselues into *Secret Combinations* and in manner of *Religious* *vowes* for the *Prosecution* of their pernicious *calumnies*, and vniust *Persecutions* against their *Enemies* the *Faithfull* now more then euer

So

Luc. 21.

Ara. Lar.

Dumax 14107

Sep. 2. 12.

So in like manner it putteth the *Godly* in mind of the *Glorious Altar* from *under* which the *Soules* of the *Blessed* *Martyrs* cal for *vengeance*; and the *Gratious* answer they receive for *Confirmation* of vs that are left behind.

The *Influence* it receiued from the *Planetary Lights* in the *Generation* of it as in the *Euil*, it sheweth their *ouer-
grosse* *Frowardnesse*, *Infidelity*, and *Rashnesse*: So in the *Form* it portendeth their *Constancy*, *Princely Patience*, *Martiall valor* and *boldnesse*, and *Ingenious Compasses* for their discrete and *Conuenient Ends*.

Oppos. with *♄* Saturne
Conjunction
with, *♂* and *♂*.

The *Lustre* it gathered at the first by *Reflection* on *Cauda* *Panonis* as in a *Mirrour* sheweth that notwithstanding the *Pretext* of *Holinesse* the *Hypocrites* make: yet it is wholly to aduance the *Painted plumes* of some whether *Peacocks* or *Austriche*, that display their gay fethers more for vaine shew then for any *gratious vse* they put them to.

Cauda Panonis.

The *Constellations* it passeth through; First *Wolfe* and *Scorpion*, in the *Euil* is signe of their *Rabide* and *venimouse Implacability* against the *Saints*; But in the *Good* their inward *Ardor* in *Piety* towards their *Godly Generation* as *Iacob* foretelleth of his *Lowly Son* the *Wolfe Benjamin*; and their outward help from *God* against their *Enemies*, as was vnto the *Israelites* amidst *fiery Serpents*, *Scorpions*, and drought in the *wildernesse*.

Lupus and ♏.

Gen 44.

Deut. 8. 15.

The not appearing of the *Comet* during his being vnder the *Constellation* of *Libra* (because he was then vnder the *beames* of the *Sun*) doth touching the *Euil*, testify the *Summons* of them to declare, and a *Compulsion* of them to speake *openly* their *Designes*, by *Legall Proceedings*, *Ambassyes*, *Treatyes*, &c. which (by the projection of his *Trayne* to the *Characterisme* of *Virgo*) are then manifested to be intended against the *Church* [economy] as it is the *flocke* of *Christ*: On the other side to the *Good* it sheweth that howsoeuer by the *Sunnes* going forward (according to the *Order* of the *Signes*) in the *Zodiacke*, and the *Comets* Retrogradation (against the *Order* of the

In ♎ sub radijs
☿.

The stayne of ♍
towards ♍.

☿ in 1901 in ♍.

Meteor Comet in ♍
in 1901 in ♍.

Signes

Signes (God doth seeme to leaue the wicked to their Counsels, with free liberty to pursue them; yet doth he neuertheless impose a *Seuerer* restrains of their Malice by Order of *Iustice*, that it shall not bring any damage to his Spouse the *Mayden-Mother Queene his Church*.

Serpens.

Herevpon the Comete by his Northward way is carried to the *Serpent* by which he is *stung* and pricked forward (for then the Comete is seene in the *Mornings* and his *Motion* is become most *swift*) shewing that the Evil finding their Projects frustrate in manner as is aboue shewed, should change their *priny Conspiracies* into open *Hostilities*, which they should pursue in most violent manner, & by the greatest strength they were able to make or procure: But to the *Godly* it sheweth that by meanes of the *Noble Serpent* [*Dan the Iudge*] the more Expedition and Strength their Enemies should vie, the sooner should they be dissolued and vanish by the *Chariot* and *Horsemen of Israel*, as the Comete in his comming to Bootes and the Rest of those *Polar Characters* is seene to languish: And so by a slower *Motion* and through a Part of the Heauens not honoured with *Constellations* (as through a *Desert of Obscuritie*) to hide the head.

Gen. 44.

2 Reg. 13.

Arctophila &c.

Vrsa maior &c.

Cauda Draconis.

Non illuminata.

Lastly, the Comete drawing to the taile of the *Dragon* is by the Light of the *New Moone* (then gathering strength) wholly darkned, his body dispersed, and his fire quenched. Shewing that howeuer the Evil doe yet a third time seeke to gather more new poyson from the *Old Dragon* (and the *Purple Harlot* his Rider the founder of all their Practises) yet it shall not be her *Nasty skirts* that shall serue to relieue or shelter them, but by the *Brightnesse of the Church*, comming forth as a *Bride* out of her Chamber, *Gratiouse as the Morning*, faire as the *Moone*, pure as the *Sun*, and terrible as the *Banners of Machannism* (Men and Angels, or Angelical Men) they shall be utterly frustrate and end in a *Smoke* and *Stench* as the *Comete* then did.

Cant. 6.

Gen. 31.

Theie

These few (as I said) have I for an *Essay* thought good to touch vpon: which how true they haue bene vnto verhus farre, and how fully they doe square with the *Capitay* of our Prophet in his *last Period* I neede not enlarge. As also that (no lesse in euery ones *Particular* then as before in the *Generall*) it is in the *faculty* of Men to make vie herof (if they list) to their *Pruate* counsels.

Neither let any vnderprife these as no more then *voluntary Applications*: For if they thinke that eyther the *Names* first allotted to these *Constellations* were [*Sine Nume*] things wherein God had not a *Speciall* hand; Or that they were not so *Distributed* into *Characters* by *Diuine Inspiration*; Or lastly, that these *Celestial Apparitions* haue not *Reference* nor *Enterview* with this *Habitable Orbe*: Let all such vnderstand, that how much to our knowlage whether of *Humane* or *Diuine* Letters they haue scraped vp together: They haue not yet so much as by sight *alosome* saluted the threshold of *True wisdomes Sanctuary*. Pro. 9.

The Conclusion.

Now therefore for Conclusion, let euery one as he tendereth his true & *Eternal* good, settle himselfe thrif-ly & carefully to search into his owne heart, & chat without wearinette or Intermittion, vntil he finde in which of these 4. wayes of our *Prophets Parables* he standeth, & accordingly shape his *Courte*. With this rest to be laid vp, that if in order as to the *Church*, he finde not the world vnto him as in one of these *States*; or that in order as to himselfe, he beare not himselfe as by these *precedents* he is informed; The same man hath no comfort out of this *Prophecy*, nor out of any other that doth *Analogize* with it.

And such are the scorners of these times, whom the God of this world hath so blinded, that they begin to say a-
gain

Pec. 7.

gaine as some did of old [*where is the promise of his coming*] Things are to day as they were yesterday, and shal be to morrow as they are to day. If we shal be faued we shal be faued, let vs liue as we list, and so mock at *Reprooffe* and hate the *Reproouer*.

Mundus aliter
et idem.

2 Ioh. 13.

Oh that there were not so many of them in these dayes, which turne the sweetest juices of *Wis*, *Learninge*, *Tongues*, *Fauor*, *Strength*, *Honor*, *Wealth*, *Place*, yea *Religion* and all into the floāty *Gall* of vpbraiding and contemning others. As I surmise there wil not be wanting some that wil doe of this my Labour: vnto whom (if any be) I reply none otherwise then thus; That there are yet other things enfolded in this *Prophecy* pertaining to the *Influence* of a *Different Climat*, which by the Rule of *Prophetical wisdom*, and *Sacred Sobriety* in *Spiritual* matters are not to be entrusted to Paper and Enke; and therefore haue I in them followed (I hope vpon good warrant) the Apostles Rule of *Reseruation*. Now my request to these men is, that they first please to make *Essayes* of their owne *Illuminations* vnto the *Discovery* of those things. Which if they attaine vnto, it shal be to me a double comfort that I shal enioy their brotherly concurrence, whereby more hopefully then by my single strength may be endeauoured the shortning of those *Dayes* which our *Sauour* hath declared out of his incomprehensible loue and care ouer his *Elect* to be expedient that they be shortened vnto which worke euery good Christian is bound to conspire.

And herein I doe in the bowells of *Christ Iesus* desire these my deere brethren, that laying aside al bitterness and superfluity of Malice they wil joyne with me; That so in them and in me and in al that loue the coming of our Lord may be

heard the *Melodious Harmony*
of the *Angels* Singing,
GLORY TO GOD IN
THE HIGHEST.

* *

